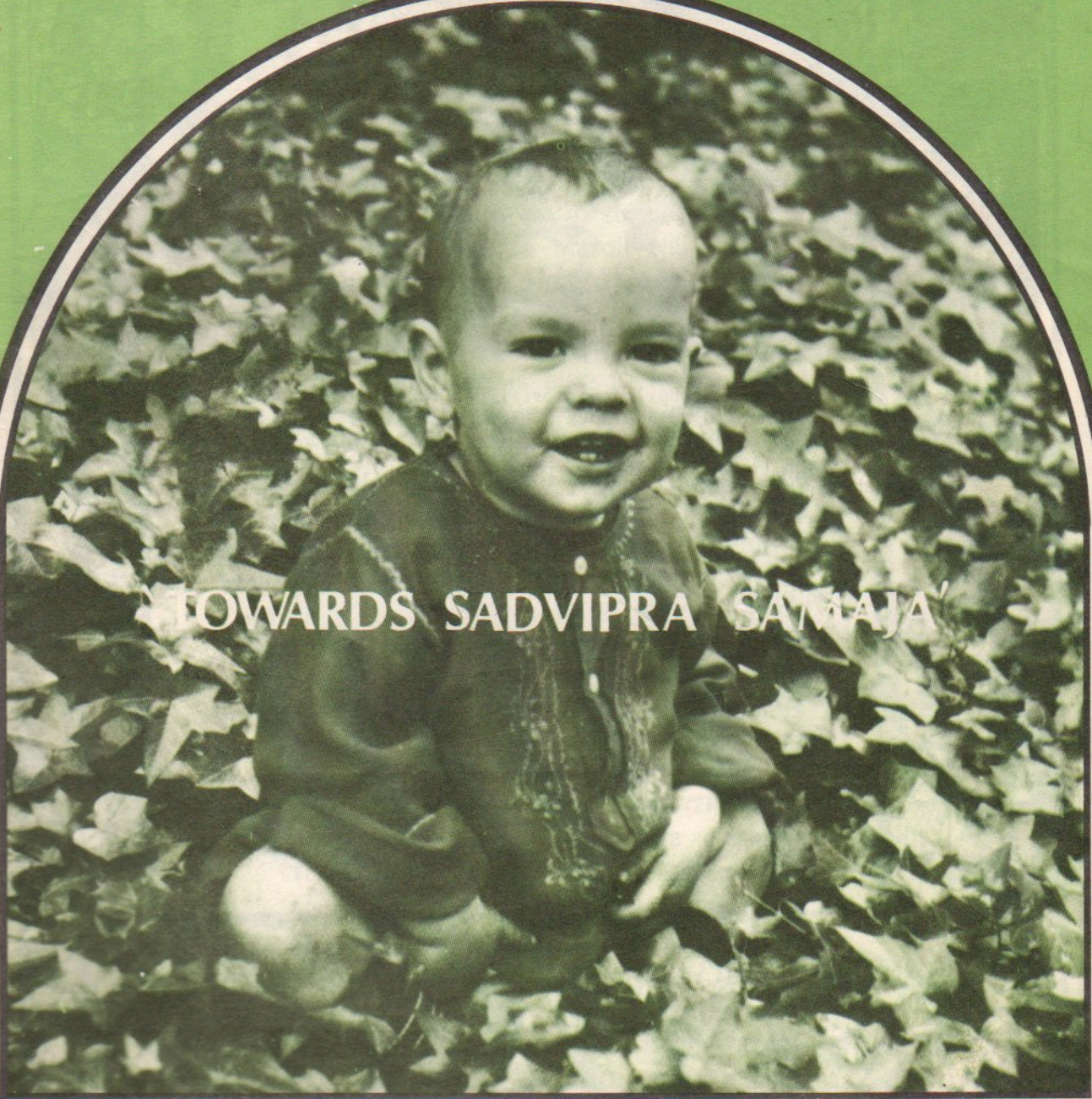


Alsha.

PRANAM



TOWARDS SADVIPRA SAMAJA

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER **DECEMBER Vol.4 No.12** PRICE \$1.00



Dadas and Didis at the July Berlin Sectorial UKK in Italy. Back row (left): Janaka, Dharmapala, Maetrey, Bharadvaja, Karunananda, Vacaspati, Yajinavalkya. Kneeling (left): Bhataraka, Bhadra Kapil, Kamodaka, Shiiladhari, Anainjana, Gurutiita. Sitting (left): Hemavati, Rukmini, Bhrtadaya, Kalpana Devii, Valaka, Kaoshiki, Niruttara.

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A decorative border surrounds the central text. It features a repeating geometric pattern of interlocking triangles and squares, overlaid with stylized illustrations of snakes. The snakes are depicted in various poses, some coiled and others with their heads raised, all rendered in a line-art style. The entire border is contained within a rectangular frame.

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

Guru Giita

Na guroradhikam tattvam,
na guroradhikam tapah,
Tattvam jinanatparam nesti,
tasmae shri gurave namah

There is no higher truth than the guru,
No austerity more purifying than service to Him,
No realisation greater than knowledge of Him,
Salutations to the Guru.

The Guru Giita, 74.



Letters from India

28/10/77

Patna

Ananda Nagar

During the past few weeks He has been in a specially blissful and happy mood and He is joking and talking much with all who visit Him. Last Monday, over 170 Indian Margiis met BABA and had His Darshan. Several brothers and sisters are still coming from abroad and some have been graced with His Darshan twice or three times! BABA is urging all to be Great. Today, he told that this age calls for great men. One brother asked Him how long it would take to change the world and BABA answered that 'Time is not the factor, man is the factor'. When asked when He would come out of jail, He just laughed and made no reply. Brother Gurucharan asked Him if He would be with us on the next Ananda Purnima and he answered, 'I will try'. May He Grace the work there. My namaskar and affections to all the Margiis there.

5/11/77

Patna

Baba is getting better all the time. Today He said to one Margii visitor that previously people used to live to be 100 to 120 years old, but our life span has been shortened by this modern age, so we shouldn't waste even a second in doing maximum service to suffering humanity. So we should work with all speed to manifest His mission.

Yours brotherly,

AC. RAMANANDA AVT.
Central AMURT secretary.

Many many Margiis are seeing the Lord. Last Monday 162 Margiis from all over India came and saw Him. A week before there were 192 Margiis. Baba is giving contacts ceaselessly and tirelessly. Nowadays He looks better physically. This time He said to one of the Margiis: "I am able to draw food from light and air and therefore I am surviving. Other people are not able to take food from light and air, hence they cannot live. Nobody can live on two cups of buttermilk." Before this week, He said to one brother who asked Him: "Baba, my mind is restless how to control." He said: "Suppose you have only ten minutes in hand, do eight minutes kiirtan and two minutes of sadhana. In kiirtan you sing BABA NAM KEVALAM and your ears will hear and you think of it, mind will be in ideation of the Supreme Father and then meditate. But suppose you sit for one hour and think many many things, actually you do sadhana very little. So devote more time for kiirtan and meditate at the end."

I am sending a song recently written by me by His Grace, you may publish it if you like.

Sitting in the boat of Thy name, I shall cross
the ocean of the world,
Before the lamp of my life is put out, wilt Thou
come, O Greatest One,
Many lives have passed, many ages have gone
Still You are unattained, still You are unknown
Sitting

Yours Brotherly,

CIDGHANANDA AVADHUTA.

Didi Malatiiji met BA'BA on 28th October. HE told her: "In this transitional age, it is not a time for spiritual Lilliputians; this transitional age requires spiritual giants. You be great. Be intellectually, morally and spiritually great. (But I do not tell you to be physically big, because I Myself am only 1½ metres in height!)"

In relation to HIS topic of discourse, HE asked me during the second meeting, 'Do you know any Sanskrit?' I smiled, because of course, HE knows the incomparably poor extent of my knowledge of that language. I replied, 'No', but then on reflection, 'Yes, just one word, "BA'BA'!" HE smiled. Again I corrected myself, 'No, three words, BA'BA' NAM KEVALAM'. HE smiled again. Later, after giving us sweets, HE said, looking at us affectionately, 'I also know only three words, of Sanskrit at the moment'- he pointed directly to the brother on my left then at me, and then at the Didi on my right, and laughed.



A number of people have asked BA'BA recently about their sadhana, how to improve it and how to get more devotion - HIS reply has been to do kiirtan loudly before sitting down for sadhana.

Complete Victory

- a letter from Santoshanandaji..

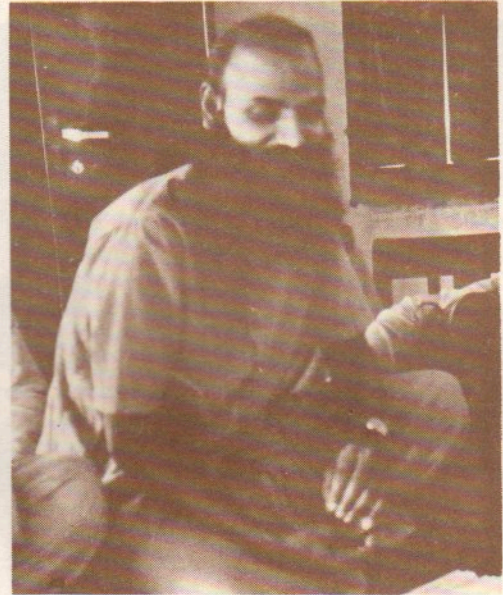
Once BABA was telling us regarding the advent of the Lord. He said, "When Lord comes there are few who will be His staunch supporters and few will be strong opponents. This is one important feature of His advent. He thus receives positive reputation (fame) as well as negative reputation (infamy)." It is therefore quite natural that the evil forces, unrighteous and immoral forces will do their best to defame and discredit His mission. Hence we have to face all these antics of our adversaries with joy and inspiration. We have nothing to worry, brothers. All the worries and anxieties are in the opposite camp. Our victory chariot is being driven by a sublime ideology and complete and comprehensive philosophy, with Lord as the charioteer. We are invincible since Dharma is on our side. But remember, in battle field banner is our might. We have to protect the honour and dignity of our banner even by laying down our lives. I remember two inspiring sayings of Vivekananda, the father of Indian Nationalism during the British regime:

"My boy, when death is inevitable, is it not better to die like heroes than as stocks and stones? And what is the use of living a day or two more in this transitory world? It is better to wear out than to rust out - especially for the sake of doing the least good to others!"

At another place he says, "Truth (or Dharma) does not pay homage to any society, ancient or modern. Society has to pay homage to truth or to die. Society should be moulded upon truth. Truth has not to adjust itself to society!"

Vivekananda had laid the foundation of youth movement in pre-independent India. He was in fact a Sadvipra. He inspired, awakened and led the Indian youth steeped in ignorance and inferiority complex.

BABA has recently mentioned Vivekananda's name. You know pro-government and vested interest publications in India have indulged in much mudslinging by distorting the incident of Uma Sarkar's defection. They say, "Since Mrs. Uma was BABA's wife whatever she says should be taken for granted. Being wife she knew all the secrets surrounding her husband." And have been virulently attacking BABA from



Santoshanandaji

behind her. On these slanderous campaigns BABA said, "Who is my relative? People say Mrs Uma and others (related with worldly family ties) are my relatives. But in fact they are not my relatives. Then, who are my relatives? Those who follow 16Pts. are my relatives. Vivekananda was my relative, Maharshi Aurobindo, Rabindranath Tagore were also my relatives and Subhas is my relative. Those who follow 16Pts. are my real relatives."

"Truth" word used by Vivekanda is verily the Dharma as we conceive it.

In all the circumstances we have to keep aloft the banner of our great, glorious mission. There can't be a more sacred pledge.

You must be knowing the story of Mahabharata. Kamsa, the demon king, was killed by Lord Krsna had virtually done nothing that could pose any threat to Kamsa's Kingship, still he was always haunted by an internal fear. His own sins were frightening him and torturing his mind day in and day out. But being an unrighteous man he couldn't delve deep into his own being to locate the origin of his overpowering

fear. So he made Krsna the object of his wrath. He thought, he is not secure until Krsna is dead and embarked upon several abortive plans to finish Him off. Exactly seven days before Krsna was killed Kamsa later had been seeing Krsna in everything - in eating, talking, walking, sleeping etc. He had virtually no sleep since his mind was terribly haunted by Krsna. And he was killed by Krsna with mild effort. Similarly anything that happens to Indian diplomats or other staff in overseas countries is attributed to Ananda Marga by Desai Govt. In UPRF's activities they see the hand of AM. The other day there was a 'bomb scare' in a train that was to carry PM Desai. On investigation, no truth was found in the rumour, but Desai said, AM is engineering all these terrorist acts and had sent me several threatening letters. He is being haunted by AM exactly as Kamsa was by Krsna. However it can be safely predicted that his fate will not be different from Kamsa. I know for certain that one who opposes AM will die a sinner. Opponents of Dharma are the enemies of humanity and thence what right they have to claim even their physical survival. Dharma kills one who attempts to kill it.

We in India are not bothered by the anti-AM stance of the Desai govt. We know our future as well as theirs. What should then cause worry to us? Indeed in vain attempts to unleash a fresh wave of terror and persecution, ruling Party leaders have occasionally been issuing provocative statements. Charan Singh

has even directed the Police, CID, CBI to keep watch on Ananda Margiis and Wholetimers and the institutions run by them. But we know they are hordes of cowards and their brow-beatings express their own despair and fear than anything else.

We had requested BABA (through Ramandaji) to give a special message on the occasion of Vijayadashami (Saradotasava of C.C.). BABA gave the following message:
"Let you all be crowned with Vijaya in all the strata of human existence."

He explained there are two words Jaya and Vijaya. Jaya means temporary victory, Vijaya means permanent victory. After Jaya enemy may come back, but after Vijaya there is no chance of its coming back.

Then He narrated the legendary story of the fight between Deva (virtuous forces) and Asura (evil forces). He said, "For nine days either side used to gain victory followed by the other side. But on the tenth day Devas defeated Asuras for good. They were thereafter not troubled by latter. Hence the day is called Vijayadashami Vijaya (permanent victory) and Dashami - tenth day.

We hope BABA to be released first. We want our turn only after Him.

With fond love,
Lord's ever and always
SANTOSANANDA.

Vijaya Dashami

It was some days after the day of Vijaya Dashami, on the last day of that puja time. BA'BA was telling one devotee the story and origin of the Vijaya Dashami festival - the forces of Lord Rama fought with the forces of the wicked demon Ravana for ten days; sometimes it seemed that the devas (Gods) were winning, and sometimes the Asuras (demons); after ten days (dash means ten), Lord Rama's army was victorious, and each and every one of the enemy were killed; the IB and Ass jailer were listening to the story of the total annihilation of the immoralists at the hands of the moralists. BA'BA looked up at them and asking for confirmation of HIS account of the victory, said, 'Was it not so?' they replied, 'Yes, BA'BA'.

BHAKTI

- a talk by Dada Vacaspati at Dharmacakra in Sydney.

There are a couple of things in a Margii's life that we consider to be extremely important. One of these is the desire for Mukti, the desire for Moksha. This sadhana we're doing, we're going to be liberated and, you know, BABA has guaranteed it. And this desire for spirituality, to bring it into society to create a spiritual world.

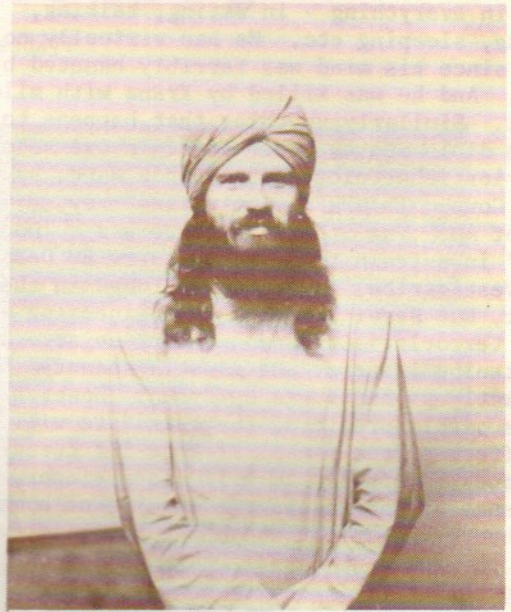
Now actually, if we investigate this desire for mukti, what does it stem from and where does it lead us? You know, many of us have come to the Marga, many of us are doing sadhana because we've had so many difficulties with the world - we've had this kind of job or that kind of job and the material world has wound us up to the point where we're about to explode and we need an escape. Many people come to the path like this. They want escape, they want liberation because they're tired of the material, so they want liberation. And what is this desire for? This desire is still of a material nature, still we're escaping from something and we want something else so actually this liberation is not coming from the spiritual realm, from spirituality, but rather is coming from the material, you're still wanting something. So rather what we should be looking for in Ananda Marga is this Bhakti.

BABA doesn't say we should desire Mukti. He says, "Those who perform sadhana twice a day, the thought of Paramapurusa will certainly arise in their minds at the time of death. Their liberation is a sure guarantee." But BABA is telling us to do sadhana twice a day, he's not telling us to desire Mukti. You do your sadhana and your Mukti is guaranteed. The main thing is that love for BABA, this Bhakti.

Some of you may know this shloka:

BHAKTII BHAGAVATA SEVA BHAKTII PREMA SVARIPINI
BHAKTII ANANDA RUPASH CA BHAKTII BHAKTASYA
JIIIVANAM.

It means Bhakti is the highest service ; Bhakti is Love Incarnate. Bhakti is the life blood. The only desire we should have is to have no desire, to merely bring this Bhakti out. For Kevala Bhakti, only Bhakti, we can say: "Oh Lord please give me Kevala Bhakti that I have nothing else, only Bhakti." BABA has said that when love is aroused and expressed, what else is there to say, what else remains? So in this way we should try and approach the things that we do with this Bhakti, not even desiring Sadvipra Samaj. We don't even desire that. BABA desires it. Let BABA's Will let him have



Sadvipra Samaj. Our love is going towards BABA. BABA is then giving us the direction. He says, "Verily is this a part and parcel of sadhana, to lead others along the path of righteousness." He doesn't say the path of self-righteousness - that each of us is an individual and we're all right. None of us is actually right because if we're all giving our love towards BABA, then that righteousness will come with that whole society. This love is pure Bhakti.

BABA is giving out so much to us all the time that the fascinating thing about the world is that if you choose to look, to see what is given to you in your life as you're moving from here to there, is that there's a lesson in everything that we're doing. Every movement that we make, there's something we can learn from it.

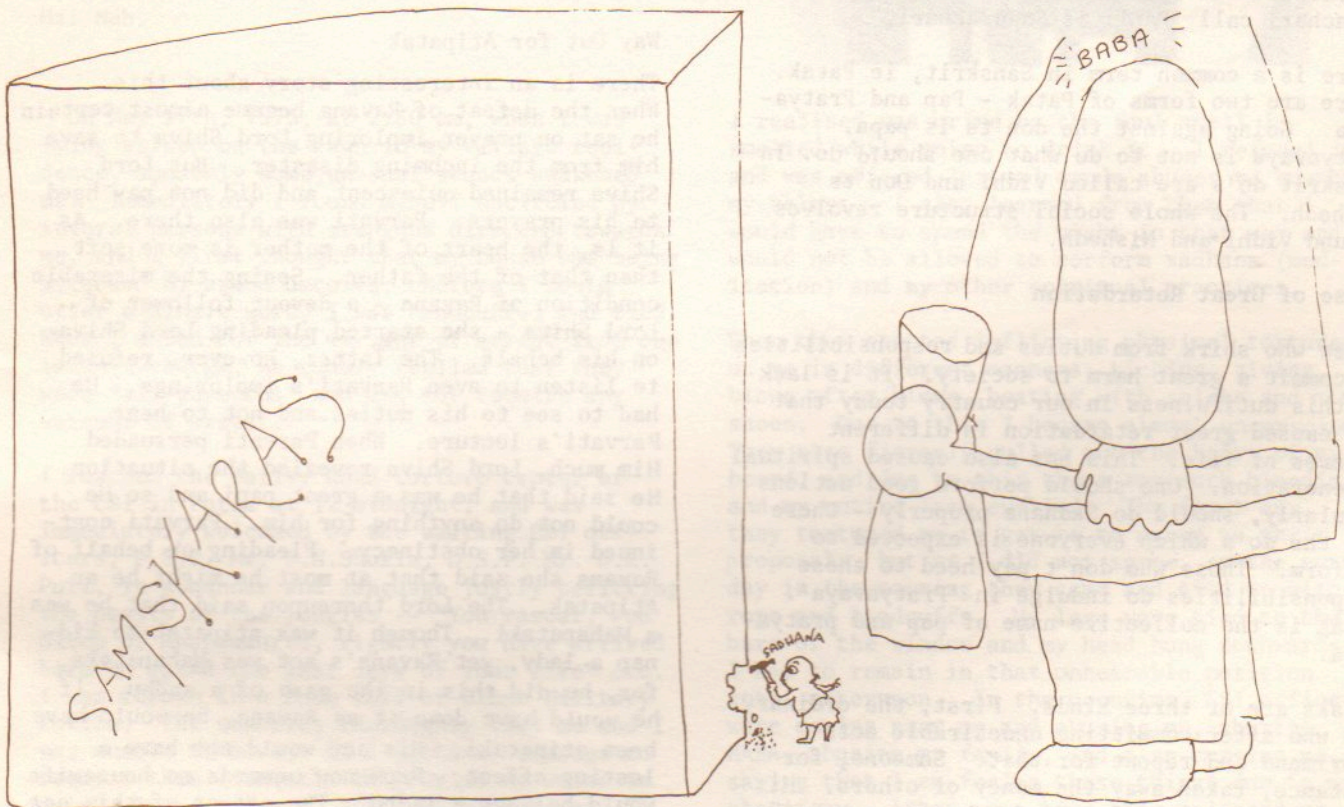
So we should search for the love behind our action. This is part of Madhuvidya for those who have second lesson. In every action we're performing there's some way to grow, some way to find that expression. This must become predominant in our life, to let this Bhakti grow and grow and grow. And when this love is expressed you can see the full blossom of Bhakti - someone totally enmeshed in this thought of love, so much that he's glowing, rather not glowing but reflecting. This is what it means to have this total devotion, to become a perfect mirror for BABA and you understand how this Bhakti can be expressed. This love will come, it's already coming from BABA ... so try and reflect it.

Close Proximity is Dangerous

"You know, I love, but I love dangerously." The IB and Ass. jailer started up, wanting to know something 'dangerous' about BA'BA. The Ass. jailer asked BA'BA whether HE meant that loving is dangerous. BA'BA replied, "I love dangerously. You know, the sun gives life to all, but proximity is unbearable. If you move one million miles towards the sun, what will happen? You'll be burnt to ashes. The proximity of the sun is unbearable, though it loves and gives life." Not satisfied, the jailer again asked for clarification as to whether love is dangerous. BA'BA looked at them with arrow-point sharpness and said: "Proximity is dangerous unless the proper armour is used." Parashakti then asked what the proper armour is. HE replied, still looking at the IB and jailer: "Bhakt, Bhakt alone can protect you from proximity."

Barking Dogs

Parashakti made some reference to the difficulty the CBI were giving her in getting her visa renewed to stay in India with her husband who is in jail; BA'BA gave her advice, then said: "Have you seen an elephant here? When an elephant moves through the market place, so many dogs bark at it, but does that arrest the elephant? Is it arrested by dogs barking? No, it moves on. Don't pay attention to the mudslinging. They are clayslinging. But don't let them claysling, keep moving on. When an ideological person moves through the world, there are many who cannot bear to see him and try to stop him. Jagganath riding in the chariot, the wheels go 'ga ga ga ga' and so many dogs are barking, but do the wheels stop?"



Three Kinds of Sin

Shrii Shrii Anandamurti

Since human life is evolved through the animal stages the impressions of the animal life are bound to work within the frame work of human psychology. In such a situation it's not unlikely for human beings to commit mistakes, sin. How is it possible to move forward with this encumbrance acquired during animal stages?

The answer has been provided by the Lord Himself. If, even the most degraded remembers Him single mindedly, He relieves him of his burden.

There is, however, a difference between the English term, 'Sin' and the Sanskrit word 'Pap'. In sin are involved religious doctrinal and Biblical connotations. The Sanskrit term 'Pap' is more explicit.

Papopakaraya Punyaya
Papaya papapiiranam.

Those actions, that help to develop the physical intellectual and spiritual strata of human beings are punya and those that obstruct this are 'Pap'. The biggest 'Papi' is called 'Durachari' in Sanskrit and one whom even the Durachari call 'Papi' is Sudurachari.

There is a common term in Sanskrit, ie Patak. There are two forms of Patak - Pap and Pratyavaya. Going against the don'ts is papa. Pratyavaya is not to do what one should do. In Sanskrit do's are called Vidhi and Don'ts Nishedh. The whole social structure revolves around Vidhi and Nishedh.

Cause of Great Retardation

Those who shirk from duties and responsibilities do commit a great harm to society. It is lack of this dutifulness in our country today that has caused great retardation in different spheres of life. This has also caused spiritual degeneration. One should perform good actions regularly, should do Sadhana properly - these are the do's which everyone is expected to perform. Those who don't pay heed to these responsibilities do indulge in 'Pratyavaya'. Patak is the collective name of pap and pratyavaya.

Pataks are of three kinds. First, the ordinary one who after committing undesirable acts reprimand and repent for that. Someone, for instance, takes away the money of others. His act will be called Patak, for he can pay back the money and repent for his act.

There is no atonement for Atipatak. If one, for example, chops off the hands of an innocent person, he can't pay his limbs back in the same capacity. According to shastras, the persons indulging in these Atipatak acts can have atonement only when they renounce their worldly life and fully offer themselves for the cause of humanity, in the service of mankind. The third one is Mahapatak. There is no penance for even Mahapatak.

Furthermore, the result of the Mahapatak is of recurring nature. If a business man, for instance, discovers a new method of adulteration, he commits mahapatak. A mixture of the papaya seeds with black pepper is bound to deceive the purchasers. The discoverer of this new method shows a new path in the sphere of adulteration. The effect of this act is bound to be of recurring nature. The atonement for the Mahapatak is like atipatak, that is, he should offer himself in the service of mankind. There is, however, a difference. Since his act is more serious he will have to invent something that will have recurring good effect on the society. The invention of Penicillin for instance, is a case in point. There is no other way out for the mahapatak.

Way Out for Atipatak

There is an interesting story about this. When the defeat of Ravana became almost certain he sat on prayer imploring Lord Shiva to save him from the incoming disaster. But Lord Shiva remained quiescent and did not pay heed to his prayers. Parvati was also there. As it is, the heart of the mother is more soft than that of the father. Seeing the miserable condition of Ravana - a devout follower of Lord Shiva - she started pleading Lord Shiva on his behalf. The latter, however, refused to listen to even Parvati's implorings. He had to see to his duties and not to hear Parvati's lecture. When Parvati persuaded Him much, Lord Shiva revealed the situation. He said that he was a great papi and so He could not do anything for him. Parvati continued in her obstinacy. Pleading on behalf of Ravana she said that at most he might be an Atipatak. The Lord thereupon said that he was a Mahapataki. Though it was atipatak to kidnap a lady, yet Ravana's act was Mahapataka, for, he did this in the garb of a sadhu. If he would have done it as Ravana, he would have been atipataki. His act would not have a lasting effect. From now onwards no housewife would believe a sadhu. The effect of this act was of recurring nature.

A Trial of Torture

Below are extracts from a statement made by Shri Gopalji (pictured opposite), regarding the tortures he suffered under Indira Gandhi's regime. Shri Gopal is still in jail for supposed involvement in the murder of Mishra.

Many statements by Margiis regarding their tortures during M.I.S.A. (and before) are now in book form, "Tales of Torture". This book obviously does not make good reading but it has the benefit of revealing the crimes and atrocities perpetrated under Indira Gandhi in the full light of day. It can be purchased from A.M. Publications in Taipei. Price is: US:50 plus US:75 for postage.

Write to:
A.M.PUBLICATIONS,
P.O. BOX 30-5
TAIPEI
TAIWAN.

Cheques should be made out to Miss Shuaci Hai Nah.

On May 17th, 1975, at 2:30 am, when I was lying asleep on the lawn in my village residence, suddenly some unusual sounds awakened me. Immediately I found myself encircled by several persons with stenguns directed towards me, and I first thought that my house was being attacked by armed dacoits. Before I could utter a single word, I was handcuffed and tied. When I asked for the warrant of arrest from one said-in-charge, he rudely replied that they were 'all-powerful' and did not require any warrant of arrest.

I reached the Bailey Road torture center of the CBI in Patna at 12 midnight, and was immediately welcomed by the waiting CBI officers, D.S.P. Mr. P.N.Shukla, D.S.P. Mr. D.R. Puri, in a manner and language justly befitting the beasts of the jungles -- "You rascal, you bitch of Anandamurti, rightly you have arrived here to spend the last days of your life" etc. I was thrown in a room full of Bihar Military Police. The sentries thoroughly tied me and I was unable to move. As I gathered courage to request them earnestly to provide me water to drink, I was offered, after some time, an enamel glass full of some kind of liquid which



I realised was urine by the foul smell I smelled while going to drink it. I refused it, and was offered instead crude abuses to quench my thirst. I also learned from them that I would have to spend the night in that way and would not be allowed to perform sadhana (meditation) and my other spiritual practices.

Then they started inflicting physical tortures on me in different manners: kicking, giving blows after blows, beating with sticks and also shoes. Due to this I became almost unconscious. They also fiercely pulled out the hairs of my beard, and due to this there was much bleeding and my entire face swelled. The first day they tortured me to get me to agree to their proposals, but as I did not agree, so the next day in the morning they came and tied me with rope and handcuffs. My legs were tied to the bars of the window and my head hung downwards. I had to remain in that unbearable position until afternoon. In the meantime, CBI officers were coming near me and abusing me, abusing BABA, abusing my family, and also cursing me, saying that I am facing these things due to my obstinacy. After some time they released me from that position and later offered me meals,

but I soon realised that the food was meat curry. They knew I was a vegetarian, so this was another type of mental torture.

For the next ten days they again started inflicting different types of physical tortures on me. They would keep me in a standing position continuously for the whole day and not allow me to sit down. At night they would tie my hands with iron rods to the window and keep me in that position throughout the night, so I could not lie or sit. Sometimes they would keep me naked all through the day. Often they would beat me on the soles of my feet.

One day they applied a lie detector machine; another day they gave electric shock. They kept two wires on the table and covered them with papers so I could not see them. They told me to place my hands on those papers, and then two people suddenly removed the papers and my hands came in immediate contact with the wires beneath. A tremendous electric current passed through my body. After the shock I quickly removed my hands, but within those few seconds my whole body jerked and my heart palpitated, and I felt no feeling in my body for a few minutes. The next time they compelled me to put my hands on those wires. About three times they administered electric shock in this way. During this period they specifically did not allow me to do sadhana, saying, "If you are allowed to do sadhana, you will regain strength."

One day some CBI officers came with CBI guards. A few guards were ordered to catch hold of my legs, and others were ordered to catch hold of my hands on the other side. Then they were ordered to pull in opposite directions. My body was stretched tight. In that position some others poured cold water continuously on my nose and mouth so I could not breathe. After some time due to this extreme torture I became senseless. At other times I was beaten severely with shoes, canes, etc. Due to these unbearable tortures, my physical and mental condition became very pathetic. I cried and groaned in agony but this only invited intensification of their tortures. They wanted me somehow to yield to their wishes and were visibly annoyed not to find me shaken even an inch.

In this way 15 days passed. Every day some type of torture was applied for about six to eight hours a day minimum. On the last day, at night, the CBI officers came and said, "You see this is the last day. Still there is a chance for you, if you become our witness; but if you do not, then naturally we will not be able to do anything for you and you will have to face all sorts of sufferings."

The next day I was produced before the Delhi Chief Metropolitan Magistrate. I wanted to narrate to him my tortures in CBI custody, but, very arrogantly, he would not listen and ordered me to jail custody in Tihar Central Jail. Upon my arrival in Tihar Central Jail, I was sent to the famous punishment cell called 'chalis chakki' (40 grinders) which were punishment cells only for condemned, convicted persons.

The 'chalis chakki' name was given during the British period. There the condemned prisoners were given the work of grinding wheat so the name became symbolic for 'punishment cell'. The atmosphere there was similar to that of a Nazi concentration camp. There was only one hand-operated tube well, giving discoloured and muddy water. I couldn't drink it until I had kept it in a pitcher for several hours and the dirt had settled to the bottom -- only then was it fit for drinking. Within the cell there was no provision for washing or even to wash the hands after going to latrine; no daten stick for cleaning the teeth; no oil or soap. So within a few days my appearance became unnatural - disheveled, unclean, with lice crawling in my hair, my body and clothes all filthy. I was kept there all alone; Santoshananda was also there but he too was kept alone, separated from everyone else. All throughout the day the cell was full of innumerable flies, and at night thousands of mosquitoes. So it was impossible to rest during the day due to flies, and at night due to the mosquitoes.

As soon as I arrived, I was put in iron fetters, which is unusual for an under-trial prisoner. This was done under the instruction of the CBI. My legs were kept fettered for several days and it was terrific agony for me, trying to sleep, pass out stool, etc. It was not possible even for me to meditate and follow my spiritual discipline that I had been continuing for the past ten years.

The day before I was sent to jail was a fast day, so I did not take anything, so upon reaching there I was quite hungry. But when the jail meals were brought, they were so dirty - unfit for human consumption. The thick chapatis (bread) were not even half-cooked, and I could easily see flies and hairs in them; they emitted a bad smell. The dahl (pulse) soup also had flies floating in it and pieces of onion. Just looking at this food, I realised that it would be impossible for me to swallow it. That day also I could not take anything, except some little water. When I requested the jail authorities to provide me with some molasses to break my fast at least, they just laughed at me with amusement and

astonishment as if I were asking a great favour and refused. The next day at noon, when the same kind of meal was brought, by this time I was so hungry, almost mad for food, that I had no other alternative but to take some of those dirty chapatis and some of that dahl after taking the pieces of onion out of it.

After the Emergency was lifted and the ban was removed, mentally I felt some relief in the jail. In that changed atmosphere, sometimes I thought of all the past happenings; my continuous torture in the hands of the CBI. How was it possible for me to bear all those inhuman

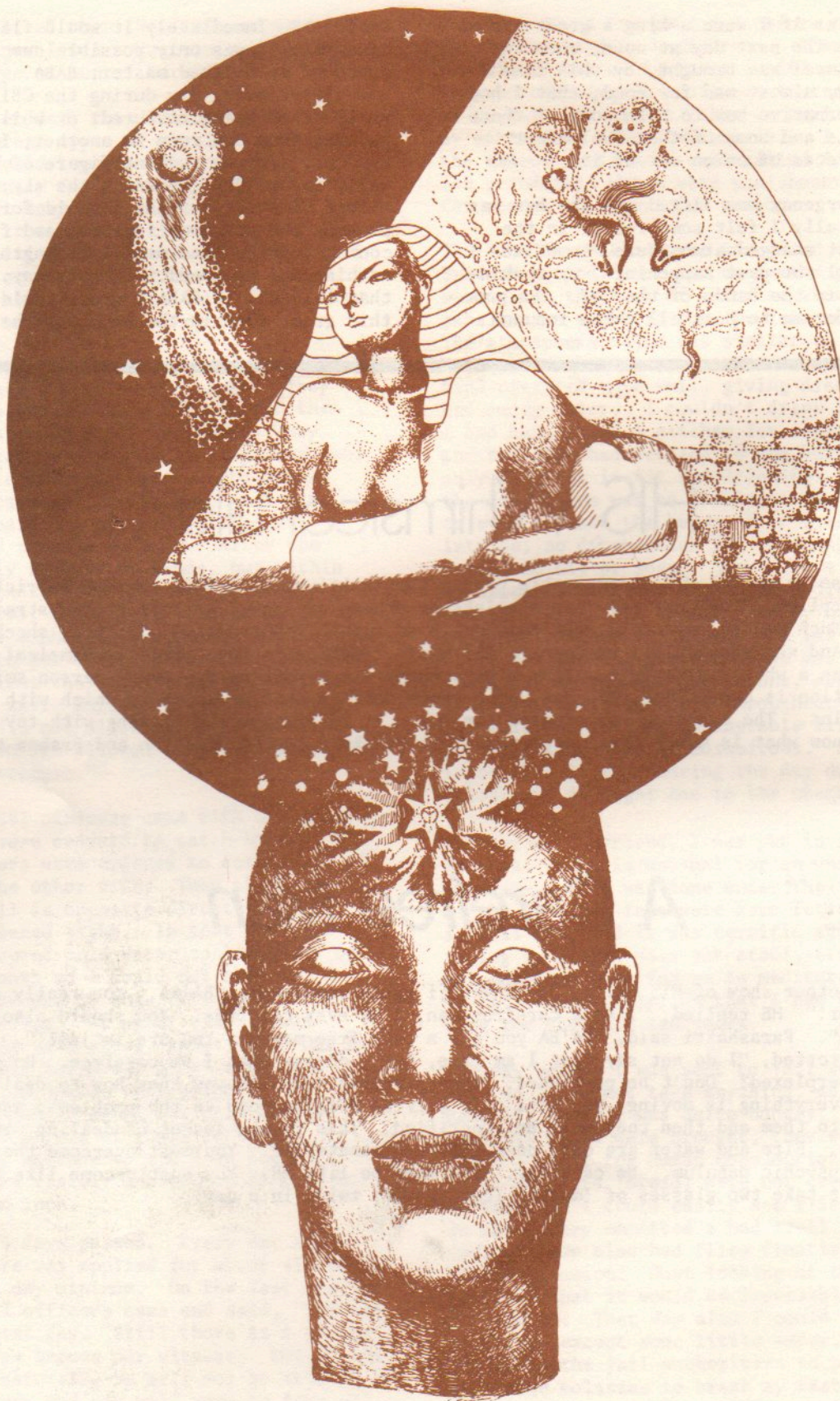
tortures? Immediately it would flash in my mind that it was only possible due to the grace of my beloved master, BABA. I recalled how almost every day during the CBI remand, while I was being tortured, or while I was walking from one room to another, I would suddenly see the radiant figure of BABA on the wall, on the door, even in the sky; and the effect of that was that I would forget all the present and previous tortures and feel new courage, energy and mental strength, as if nothing had happened. In this way, I realised that only due to BABA's grace could I pass this great test in the hands of the CBI.

HIS Whimsical Liila

In witness to one of HIS incomparable plays, Parashakti said, "BA'BA you are a trickster!" BA'BA replied, "Some may say I am a trickster others may say I am following a straight path!" Much amused, she said, "BA'BA you're so funny!" HE replied, feigning shocked surprise, "And why shouldn't I be funny? The whole creation is fun. It's a whimsical play and it has a whimsical origin. I am always happy and I want to see every person smiling. The creation is capricious, zig-zag, none knows what is what or which is which with their tiny brains. The creation was created for fun. It is imagination playing with toy men. Do you know what is man? 'Man' or 'manusa' in Sanskrit is the creation and Brahma the creator".

A Carefree Man

After another show of HIS Liila, Parashaktiji again commented, "BA'BA. You really are a trickster!" HE replied, "I am a carefree man, I am ever carefree. You should also be carefree". Parashakti said, "BA'BA you are a care free man but You are in jail!" BA'BA retorted, "I do not say that I am free, but I do say that I am carefree. Do you ever see me perplexed? Don't be perplexed. When problems come, do you know how to deal with them? Everything is moving, you need only ascribe Narayanahood to the problems; ascribe Godhood to them and then they will be sanctified. This is the secret of dealing with problems. Fire and water are one, once they are sanctified. You must overcome the problems in psychic pabulum. Be carefree. You must be like ME. You must become like ME. But don't take two glasses of 'mutta' (curd water) twice in a day!"



THE SPHINX

Beyond dust-driven sands and pyramid tombs
Small green shoots push
'Tween cracking rocky paws
Vast
Mountain-stone monarch,
Custodian of eternity:
Comet-winds have smoothed your star-mind
The crumbling rubble of your throne
Is the ants' drill ground.
All this, in an instant,
I saw
One fleeting reflection in
Brahma's tear-studded eye.

AMALINA

RAJA DHIRAJA YOGA

(TANTRA YOGA)

This is the final section of the six lessons of Raja Diraja Yoga written by Ac. Chidgananda Avt

Sixth lesson (dhyana)

As the first lesson is capable of reaching a person to a very high stage of meditation, that is Savikalpa Samadhi, so the last lesson gives the highest stage, that is Nirvikalpa. Truly the lessons do not give liberation and salvation. It is the power of Guru behind the lessons which serves the purpose. When the power is withdrawn from the lessons, the lessons are as well as dead. Therefore it is said that:

* Gurushakti Da'yakah na Tantra no Mantrah.
That is: The Guru is the giver of force, liberation and salvation and nothing else. Lessons have importance but without Guru they have no importance at all. They become dry and barren. So the Guru plays a vital part in the life of a spiritualist in particular.

The sixth lesson is done in Gurucakra which is above Ajna and below Sahasrara. It is rightly said that the root of Dhyana is the figure of the Guru, that is one should meditate on the figure of the Guru. By singular love to Him and complete surrender one can get achievement in sixth lesson.

Who is Guru and what is singular love with Him? Guru is of three types:

(1) Uttamguru - who is known as first class or Sadguru.

(2) Madhyamguru.

(3) Anyaguru.

Anyaguru is that Guru who comes to the disciple, gives something and goes away. He does not concern himself with the rise and fall of the disciple. Madhyamguru comes, gives the guidance

to some extent but he also leaves. Uttamguru Mahakaul who is not only a God-realized personality but can impart God-realization in the twinkling of an eye to any number of people by His wish. He is omniscient, omnipotent and omnipresent. Really speaking there is no difference between a Sadguru and God. Ananda Sutram says:

Brahmaeva gururekah na'parah.

It means: Guru and Brahma are one and the same and not different. Actually the physical body in all-pervading manner is Guru. Guru is without form and shape in the true sense but sometimes Mahakaul takes the help of the 5 fundamental factors and comes to the world for the welfare of humanity. When He takes the help of the 5 fundamental factors He is known as Sambhuti. This Mahakaul or Sadguru has no spiritual Guru. He is born as a realized personality. He is Nirvanacitta; that is He has taken the promise to come to the world for the sake of welfare. Mahasambhuti touches all the spheres of life and wants to bring a radical change in the whole of the human society. Human beings are compelled to hear Him. They are just like puppets in His hands. He, as has been told earlier is an all-powerful personality. Hence the real Guru is the Sadguru who has unlimited powers. In Tantra He is known as Tarakabrahma. The abode of Tarakabrahma is the transit point of Saguna Brahma and Nirguna Brahma. The philosophy of Tarakabrahma is a universal practical philosophy. He is the Cosmic Father to whom the devotees pay homage for the sake of His benediction and kindness so that the people of the world can have the real path of development.

In sixth lesson such a personality is meditated upon. While meditating on Him many blissful experiences take place and ultimately one establishes oneness with Nirguna-brahma. Here the "I"ness also loses itself. It is not fainting nor sleep but the losing of "I"ness into consciousness and therefore when this state is broken an inexpressible joy and peculiar state of mind are experienced. In Ananda Sutram it is stated about this:

Abha'vottara'nanda pratyaya'lam-baniirvrttih tasya prama'n'am.

That is the after state of Nirvikalpa is of inexpressible bliss and then one knows that the previous state must have been the state of Nirguna.

In this lesson there is the upward movement of all the tendencies and their merger in the Supreme. The full mind with every thing in it whatsoever merges into that Supreme Consciousness. Therefore the flow of mind in this lesson is an upward flow, that is the mind leaving the static part, the mutative part and even the sentient part of the body wants to merge in the Attributeless Consciousness and the seat of Attributeless Consciousness is Sahasrara Cakra. Purusottama who is a witness of the different activities of mind is not this state. This state is completely attributeless. With Purusottama remains controllership and authorityship but in this state nothing remains except Attributeless Entity, that is Nirgunabrahma.

First lesson brings about a smoothness and thinness of the skin while the sixth lesson brings about brightness and glow. This gives joy and this alone gibes bliss inexpressible. It is rightly said that Dhyana is not done but it happens. Practical spiritualists know it quite well that it is too difficult to bring Sadguru in totality in the mind. Even if one has seen Him many times He does

not come and even if He comes He comes very partially and for a very short time. The strength of the human mind is unable to catch His vibration but the very trial to meditate on Him and to catch Him is beneficial. So trial must never be left.

The modern minds with the intellectual development take it to be idol worship but it is never so. It is because first of all Sadguru is Nirvanacitta and by concentrating on Him one can get Nirvana or salvation. His body is no ordinary body of mortals, hence this is never idolworship. The idol is made of clay by some artist and it is put in a temple but it is never Nirvanacitta. It has the dominance of the static force of Prakrti. Hence the persons ideating on it pave the path of their crudification, like the idol made of clay which can neither speak nor guide nor has any value. Therefore it is said that idol worship is the lowest kind of worship. The infinity who is subtler than mind can never be confined to the four walls of a temple. None is able to hold Him. Even the whole universe is held in Him. How can He be held in it? Therefore it is said that God is He from whom the grace has come, in whom it finds its substinence and to whom it goes. That which is beginningless, middleless and endless, imperishable non-changing entity is alone God and that can never be given a form. Hence it is clear that idolworship is defective but not the worship of or the meditation upon the Sadguru.

Complete surrender means constant occupation of mind with God and accepting the pains and pleasures of life ungrudgingly. It is becoming a machine in the hand of the Supreme and remaining cheerful in all the pains and pleasures of life, leaving everything on Him.

CLEAN OR UNCLEAN, IF ONE REMEMBERS
THE SANDALS OF THE GURU WITH DEVOTION,
HE OBTAINS EFFORTLESSLY FULFILMENT IN
TRUTH - LIFE, WEALTH, DESIRE AND LIBERATION

(KULARNAVA TANTRA)

DO YOU KNOW DHARMA?

- a dream Krsna once had

Krsna heard himself ask "Do you know Dharma?" to various people in an endless procession. "Yes," said one, "I know it!" And he was a profit-mad skinflint. "I buy Dharma" he said, "from the Brahmins, even from the gods. I feed my family. I worship at the shrines. For I alone know how to gather riches and to give them."

"Your Dharma is the child of greed. I know you not," Krsna heard himself saying and let him pass by...

"I know Dharma," said another, marked with the emblems of sanctity. "I am pious. I have shrunk from the ways of sin, never murdered, never stolen, never whored. My way is the only righteous way."

"Your Dharma is the child of fear. I know you not," said Krsna and let him pass by ...

The third came, a dare-devil. "I know my Dharma" he said, "I have destroyed my enemies, for whoever opposes me is of the seed of sin. I perform sacrifices, give in charity and thereby proclaim my victory to the world. I feed the Brahmins and my praises are sung by them!"

"Your Dharma is the child of vanity. I know you not," said Krsna and let him pass by ...

Then there came before him one who was meek and resigned. "I know Dharma, no one else does," he said. "It is humility. Unresisting, I suffer wrongs cheerfully. I bear hunger, thirst, cold, even misfortune. That is the privilege of the meek in spirit. Their's is the glory of Dharma!"

"Your Dharma is the child of the slave mind which does not know the divinity within him. I know you not," said Krsna and let him pass by..

Then came another, sly as a fox, and said, "I know my Dharma. I stand away from risky action and the dens of lions, and walk the path of safety, which comes of peace and fearing the wrath of the gods."

"Your Dharma is the child of cowardice. I know you not," said Krsna and let him pass by ...

Yet there came another, who said, "I know my Dharma. It is to peddle the favour of the gods to those who open their money bags to me. I offer the hope of salvation to those who have



none. Drunk with it they dance for joy."

"Your Dharma is the child of fraud. I know you not," said Krsna and let him pass by

Still another came, who said with an air of superiority: "I know my Dharma. It is to escape the snares of life, to repress the longings of the flesh. I scorn human weakness in myself and in others, and revel in stern detachment. I avoid contacts with men and live apart and superior to them."

"Your child is the child of arrogance. I know you not," said Krsna and let him pass by ...

And yet another came, satisfied with himself. "I know my Dharma," he said. "I lend money to the gods, by giving alms to the poor. I enter what I give up in a ledger, which Chitragupta, the divine accountant, will open when I appear at my death before the throne of Dharma. I will then present my bill and collect my dues with compound interest and live in comfort thereafter."

Krsna said: "Your Dharma is the child of commerce. I know you not," and let him pass ...

And yet another came and his manner was unctuous and he said: "I know my Dharma, I do not care what I do - I murder, steal, avenge. But I

chant the glories of the Great God and turn my sin into a song. I know He will forgive me, however wicked I am. My God is merciful."

"Your Dharma is the child of deceit. I know you not," said Krsna and let him pass by ...

And then came another with the mien of wisdom and the words of a saint: "My Dharma is not to resist evil. I shall suffer in silence and shall inherit the kingdom of heaven. Let the wicked seek their foul destiny. They are no concern of mine. My martyrdom will win me glory

"Your Dharma is the child of inaction. I know you not," said Krsna with a sigh, and let him pass by ...

Then another came with his body fragrant like the lemon leaves, with smirking lips and well-oiled hair. "All Dharma is illusion. I eat, drink and enjoy myself as I like. My body is my only shrine. The pleasures of the flesh are my rituals of worship. Beyond them, there is nothing; after me, there is nothing."

"You are the child of a demon. I shall never forgive you," said Krsna and in disgust he turned his back on him ...

Suddenly the procession vanished and Krsna awoke.



Some recent statements by BABA on Dharma.

"Who is your friend? You will one day face death. It must come to you and when that change comes, and your friends are carrying your body to the burial ground, who will follow you? They will return back and you will go on to your celestial abode. Who follows you? Only Dharma and nobody else. Dharma is the only friend and nobody else. A wise man strengthens the hand of his friend."

"One day I will also die; have you ever seen Me disheartened? I am never bothered by these jackals whatever they do. I will die but I will die happily. I have Dharma with Me. Dharma is your friend."

"I have taken the shelter of Dharma. Dharma will do all. Be with Dharma always."

The Greatness of the LORD

Here in Noumea, BABA has shown that really His children are everywhere. For Him there is no distinction such as colour, wealth, position, education, age, etc. - He has Love for each and every manifestation of His creation. For each of us to feel this universal Love is really the essence of BABA NAM KEVALAM - the Love we feel for BABA our Guru expanded into Love for humanity. There is a short story to show this in practical terms.

Since June we have been making regular visits to a hospital here - there are aged people, and mentally and physically ill people. So we take cakes, talk, take photos and sing kiirtan for them. On one of our first visits we met a native brother in the section for the mentally ill - he is not mentally ill but was an alcoholic previously and was put there for treatment. Prior to that he was in prison as he had committed a crime and was to serve five years. By His Grace he was transferred to the hospital some time before our visits started. He is endowed with practical intelligence and could easily understand and accept the answers we gave to his questions on Yoga and Ananda Marga. He had already practised a kind of meditation while in prison. To begin with he was very unhappy and felt resentment against the authorities that had put him there.

He was taught BABA NAM KEVALAM - later was

initiated and told about the rest of BABA's spiritual practices. So now he meditates two or three times per day, does asanas and tandava, is strict vegetarian and is following 16 pts. sincerely. BABA has really graced him. Now he makes Melanesian style kiirtan tunes on his guitar, has posters all over his room, has made a beautiful carved frame for his BABA photo and is writing such devotional songs for BABA - to see him now is to see something of BABA's greatness manifested. How a man convicted of a serious crime and an alcoholic can change to be such a devotee of the Lord, to be so spiritual and moral, is just BABA's Grace completely.

So now he is called Abaniisha (Lord of the Earth) and we have tried to communicate something of his devotion by translating some of his songs and poems here. In them he talks often of the beach - he meditates always on the beach under a big, spreading tree. When we visit we all do Sadhana there together - it is really beautiful. He is having such a positive effect on the others in the hospital as he is radiating that special vibration of His - so the staff and doctors as well are seeing the Greatness of the Lord.

Abaniisha will be 40 next year and we would like to be able to celebrate his birthday with a 'free' man - maybe by His Grace he will be paroled by then.

BABA

On this beach I write Your Name in the sand BABA
But the sea has risen and washed it away BABA
On this tree I write Your Name BABA
But the fire will consume it BABA
On this rock I write Your Name BABA
But the weather will erase it too BABA
But in my heart BABA
Your Name is engraved there BABA
And it will stay there always BABA
Right until the end of my life BABA
My body may become dust BABA
But Your Mission will exist always BABA
And eternally BABA.

Abaniisha

Oh BABA create in me a pure heart
 Revive in me a spirit of service
 Don't keep me far from Your face
 Don't take Your divine mind away from me
 Give me the joy of Your salutation
 And strengthen me with a mind of good will

Disciples of Ananda Marga
 Let us all sing together joyfully the name of BABA
 And together we sing BABA NAM KEVALAM
 And we will never forget the great love of BABA

Let the victorious disciples under His glory
 Revive in BABA faithfulness and trust
 He has restored strength to His children
 Ananda Marga Oh I love you BABA

Oh BABA you are for us a flower
 Your delicious perfume intoxicates us with bliss
 Perfume all of us your children of Noumea
 And our island so small New Caledonia

OH Great BABA give us the joy
 Lead us along the path of infinite bliss

Abaniisha



Margiis in Noumea (from back left) Didi Maliniiji, Arati, Vishvamitra, Atul, Abaniisha, Brahmadeva, (from front left) Amrta, patient, patient, Ananta.

SECTORIAL REPORT

PERTH: Dada Abhiik visited Perth for three days, giving talks, guidance on the aboriginal hostel project. On 'Free Baba' Day, pamphlets were distributed and 'Free BA'BA' banner was displayed in central street. U.N. representative actively supported the campaign by writing to newspaper to bring up BA'BA's case at next National meeting. Amnesty International also contacted with positive response. A lawyer is being contacted concerning a defamatory article in the 'Western Australian'. Childrens' DC held.

ADELAIDE: Soup kitchen continues. DC attendance good. Demonstration held in central mall. Banners displayed and leaflets handed out. 6-10 attended. Yama and Niyama course.

HOBART: Summer stall held at markets which was a great success. School also participated in stall selling objects made by the children at Hobart school and also advertising for next year's enrolments. Margiis will be doing pracar at local 'Down to Earth Festival'. RAWA magazine sold in several shops around city and university.

MELBOURNE: six week course being held and more being organised for outlying suburbs.

ANANDA PALLI: Fruit picking has started, and looking like a good year.

ROCKHAMPTON: LFT working on Pracar and giving lectures at a local Yoga class.

BRISBANE: Meditation groups in Noosa, Redcliffe Toowoomba and Warwick. Advertising six week course in Nambour. Gave radio interview mainly on PROUT. Retreat.

CANBERRA: Demonstration held at Indian High Commission. About 15 attended. Most of unit work centred around GAEA and 'Down to Earth Festival'.

ARMIDALE: Radio, newspaper advertisements and posterings done for four week course. The first week was well attended. Talk also arranged at Coff's Harbour.

DUNEDIN: Postering and contacts done for Tantra slide show.

AUCKLAND: Service work with Little sisters of the Poor, visiting the old men there, and at Carrington Psychiatric Hospital are continuing. Prison visits are always ongoing.

AC. ABHIIK KUMARA: visited Perth, Adelaide, Anandapalli, Brisbane, Rockhampton, Canberra, Sydney, Melbourne and Hobart. Inspected Hobart, Sydney and Perth schools.

DADA BODHIISHVARA: toured Perth, Adelaide, Auckland and Wellington. Interview with newspaper. Held public lecture. UKK in Adelaide unit.

AC. MAYATIITA: in the Caroline Islands.

AC. TILOTTAMA : toured Sydney, Tamworth, Brisbane, and Rockhampton. Conducted one retreat. Worked on WWD newsletter.

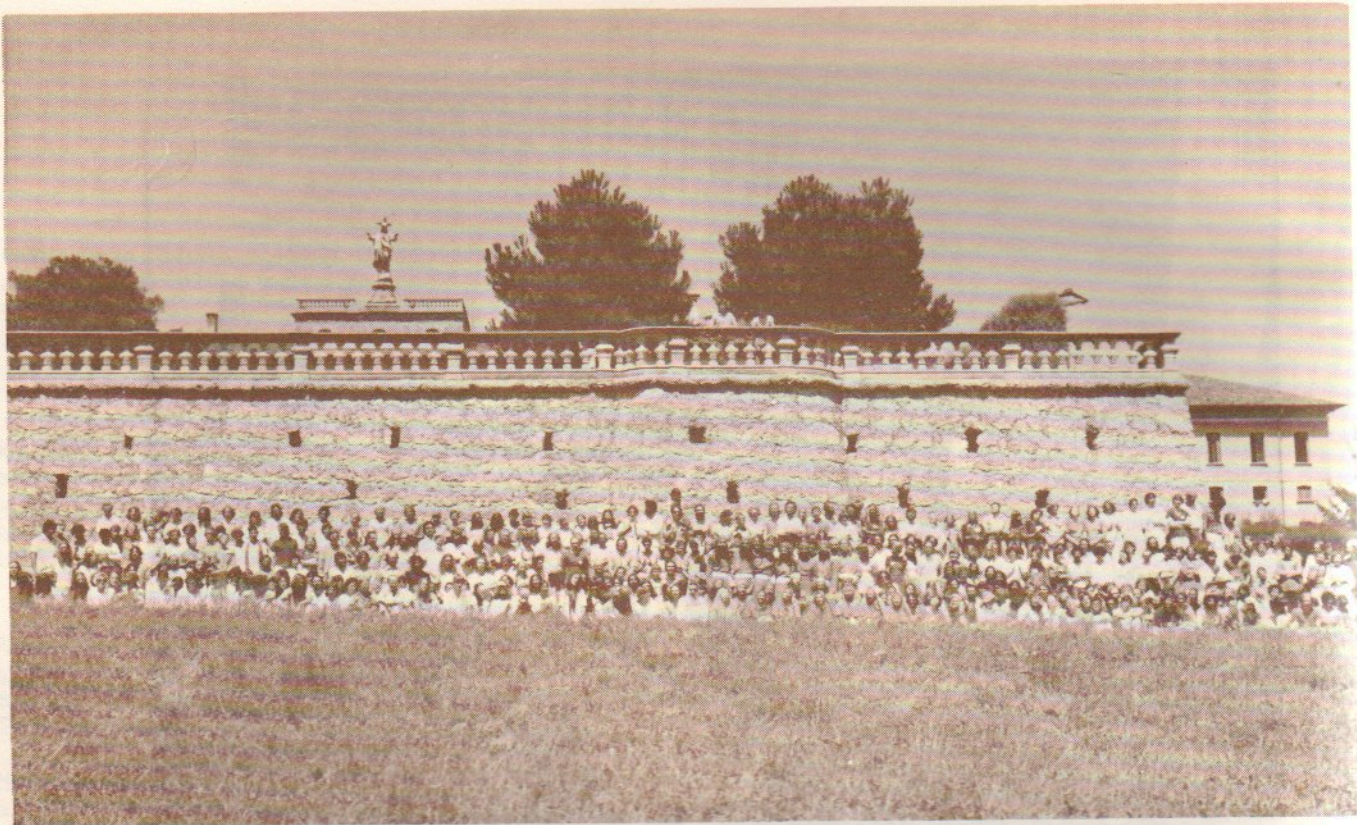




Cetana, Anasuya, Anjali, Malati, Dinkar and two Dadas meditating outside Baba's room at Patliputra Colony.



Cetana at the brothers training centre in Benares.



This is only about half of the Margiis who attended the Berlin Sectorial UKK in Italy in July of this year.

FASTING DAYS - 1978.

	<u>EKADASHII</u>	<u>NEW MOON</u>	<u>FULL MOON</u>
JAN.	5, 20	9	24
FEB.	4, 19	8	23
MAR.	5, 20	9	24
APR.	4, 19	8	23
MAY	3, 18	7	22
JUN.	2, 17	6	21
JUL.	1, 16, 31	5	20
AUG.	14, 29	4	18
SEP.	12*, 28	2	16*
OCT.	12, 27*	2	16
NOV.	11, 26	1, 30	15
DEC.	10, 25*	30	14

*Those fasting days with a star may be observed on the following day.

N.B. When observing Ekadashii as well as the succeeding Amavasya or Purnima (New or Full moon) please note that an interval of three days should be allowed in between the two fasting days.



International FREE BABA Day (above) protest in Canberra, outside the Indian High Commission, attended by approximately 20 Margiis and 30-40 uniformed policemen and countless plain-clothed detectives. (Below) Street protest in Perth.





Toward Sadvipra Samaj

BABA's presence will be felt more strongly than ever before at this coming Sectorial UKK, as all His children come together again to celebrate a new era in the Mission of Ananda Marga (BABA's).

UTILIZATION - there will be strong emphasis on utilization at this retreat, with many workshops, presentations, and talks on the different aspects of our work.

KATHA - Many Margiis have been to see our Lord this year and we will all be able to share these blissful experiences. By His Grace some Margiis will have just returned from India before the UKK.

KIIRTAN - During the retreat there will be several long kiirtans (as well as the 12 hour Akhanda Kiirtan), plus scheduled bhajans twice a day. BABA's Kiirtan is always uplifting and at UKKs it is the most joyous time of all. BABA NAM KEVALAM

BABA will be with us physically very soon. Let us be ready for HIM, marching ahead towards Sadvipra Samaj with devotion and dedication. See you at the UKK!

Sydney Sectorial U.K.K.

January 23~29, 1978

Replies

Re 'Respectability and the Revolutionary Spirit'.

As with all things in life, 'respectability' can be either positive or negative. Positive respectability to my mind, is leading the respectable life which Baba exemplifies so well. Politeness, neatness, cleanliness, all that goes toward building one's character, are not the norms of the materialists but rather a Cosmic norm meant for all human beings. Since so many Margiis seem to have come from the 'hippy' or 'counter-culture' life where many such norms are not so obvious or important, a very conscious effort has to be made to remove any negative attitude or conditioning. (Note: Many from the 'straight' life also have to learn this positive conduct and attitude to life).

Look at Baba's example in life. He was a very respectable man and it was only because His ideology eventually conflicted with the opportunists that He is now being slandered.

This now brings me to the second point of 'negative respectability'. This type of respectability is when one compromises the ideology. Although our purpose of following Dharma is not to offend anyone, it is a fact of life that no matter what one does, it's not going to please everyone. Due to the presence of both the 'sentient force' and the 'static forces' in society, complete harmony can never exist on a collective level (although it can on an individual level). What is important then is to understand that the purpose of being respectable is for the ideology of Baba. To make the statement that we cannot align ourselves with respectable people is misguided because as stated above, there are good and bad respectable people, only we have to find the good ones.

As for having a proper 'revolutionary spirit', in order to propagate, live and unite the moralist, we need to have this 'positive' respectability otherwise we not only will hinder our own progress but also find it extremely hard, if not impossible, to gain the acceptance, trust and admiration of the good and sincere people that are so vital for the work. There will of course be opposition and we will have to be strong, brave and united to overcome it, but as for its affect on others, always the truly sincere people will see through any negative propaganda and ultimately Dharma will win their hearts. Thus there is no need to

worry about any negative reaction in following Dharma.

Morality, Sadhana, Ista, Adarsha, the 16 pts. are probably the most sacred things that a Margii can have. If what s/he does, doesn't compromise the 16 pts. then by all means it should be what will please the most number of people and be accepted by them. If it does compromise or conflict with the ideology, then no matter what others may think, say or do, one must stay firm and unmoved. This is what I see as being the true revolutionary spirit.

And after all, who are we, as spiritualists, trying to please - God, or His creation?

- NA'RADA MUNI.

"Could we please add something to the article on 'Respectability' in recent PRANAM? Good though it was for keeping us all on our toes so our roles don't become our goals, it does perhaps mislead impressionable people to remain on the fringe of society working futilely to effect changes right there where they already are. For a mature person who can discriminate, beneficial points may be taken from the article and the rest left alone. But to a newcomer and even an older Margii it could encourage narrow mindedness and stagnation within an already familiar fringe part of society. Let's not fear respectability for the possible trap it may be, but let's (those of us who are guided this way) use it as a tool to enter the society's core and effect changes from where they will be felt and effectively worked. This way we don't polarize the simple Australian, but will find ourselves persecuted by and discriminated against by the real dark elements in humanity rather than the common man.

At His Feet,
VIVEKA & GAOTAMII"

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A number of months ago Ac. Keshavananda went to visit BABA in the jail. BABA told him that he wanted him to take a message to His daughters. Since prison rules restrict writing down what BABA says, BABA had Dadaji repeat the message three times so that it would be right.

I think my sons and my daughters are two hands of my body. None is inferior to the other. Let both of them work with equal speed, equal zeal, and equal strength.

No power in heaven and earth can separate ME from
My Children. Even if this Universe comes to an end
I will be with them in Expressionless Cosmos. My
Children, be they gentle, be they naughty, they
are Mine.

BABA